

But I am now a man, I have grown old & changed, & to myself also, the world is a much different place. Still in much perplexity, here, however, placed, without any suspicion of what would be the result, he said, "I have no place else but to go to the **Latter-Day Saints'** [sic].

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. 3:7.

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DISCOURSE BY ELDER PARLEY P. PRATT,

DISPLAYED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(From the "Deseret News," Dec. 1.)

(Continued from page 204.)

We have examined three general principles, to see if there is anything new in "Mormonism." First, the ministering of angels. Second, the commission of ministers, Apostles, Prophets, and Elders to administer in holy things, by revelation and the authority of heaven. Third, that all those that hear them, believe their words, and repent of their sins, shall go down into the waters of baptism, and be immersed or buried in the name of the Father, and of the Son, and of the Holy Ghost, and thus show that they do believe in a crucified and risen Redeemer, and in the remission of sins through his name. So far, I think, we have fairly stated some of the first principles of what the world calls "Mormonism," and every one who has heard us, must decide that there is nothing new in these principles, but rather, that those who have departed from them, are justly chargeable with introducing new things, and innovations on Christianity.

Now suppose that one, two, or a dozen, or a hundred thousand, or even millions of individuals thus baptised, should all come together, in their several congregations, and should unite in earnest prayer, and a man commissioned in the ministry of Jesus Christ should rise and lay his hands on them, praying the Almighty God

to give the Holy Spirit, and it be given as in days of old, and he confirms that promise upon them according to the pattern in the New Testament—would that be something new? Would it be an innovation upon Christianity? Would it be right to say "this is Mormonism, come to do away with Christianity?" Why, no! Every sensible man at all acquainted with the Holy Scriptures, would laugh at the idea. If the ancient Saints were here, they would tell you that it was their ancient manner; they would ask you if you had not read over their history, which describes how the Holy Spirit was administered in days of old. Every man who has read the Bible knows it.

Well then, the different sections of what is called Christianity, never do this, and call it something new. When the "Mormons" do it, they are at once charged with innovation; and yet we have not got anything new in that respect, but simply a restoration of that which was. They are the persons chargeable with new doctrine, and not the Latter-day Saints.

Well, then, suppose that after this ordinance the Holy Spirit falls upon these congregations, or upon these individuals thus baptized and confirmed, and fills them, and enlightens their minds, and bears

testimony to them of the truth which they have received, and confirms them in the faith of it, and fills them with the spirit of utterance and prayer, and with gifts whereby they prophesy, or speak in tongues, lay hands on the sick and they recover, in the name of Jesus, or whereby they are filled with the spirit of any gift, renewed in their utterance, strengthened in their powers of intellect, so as to be able to speak with eloquence to the edification of others by the word of wisdom, knowledge, and prophecy; or peradventure some one, two, or three of them have a heavenly vision, and happen to relate it—is this something new? Are these things an innovation on Christianity?

Let the Apostles of the ancient Church come up now, and be judges, not these innovators. O yes, Saints of ancient days, are these things new to you? "NO," they reply, "but just exactly what we used to have among us; and you who have read the New Testament know it is so." If this, then, is "Mormonism," it is nothing new, but simply that which should have been in the world in order to constitute true Christianity.

Now suppose, after all these have been established, the people organize on them; and that in the enjoyment and cultivation of them, this people unite in their efforts, both temporally and spiritually, to build up themselves as a people, and each other as individuals, in righteousness upon the earth; and the Spirit of the Lord God into which they were all baptized, should make them very great in union—in union of effort, in counsel, in operation, in fellowship, in temporal things in a great measure, and in spiritual things, by which they are all of one heart and mind to a great degree, and growing in it every day—is this something new, because it is "Mormonism"? Or is this the very doctrine which was inculcated in days of old by the Apostles of Jesus Christ?

It was the main object for which the Holy Spirit was given, that they might all grow up in union, in fellowship, in co-operation, in holiness in the Lord. No man who has read the New Testament, will say this is new, when we say that the great object of the Gospel is, that we may all become one in Christ Jesus—one in knowledge, and in the love and practice of the peaceable things of God. Is it anything new? No. Well, it is a part of what the world calls "Mormonism;"

and I would to God it was more perfected among this people than it is.

If any one of these principles in practice, should prevail over the whole world, it would be nothing new; but the world only hold this last as a theory; as to the practice of it, they are strangers.

We have examined five or six general principles, called "Mormonism" and found nothing new in them. "But," says one, "I heard you had got a new Bible; that is certainly an innovation." But stop; suppose, on inquiry, you become as much surprised and disappointed as many have who have asked for a "Mormon Bible," and when we have presented them with one, behold, it is King James' translation of the Scriptures, the standard we read, containing the covenants, predictions, and hopes of the ancients, and the doctrines of Jesus Christ, just as we believe them, and hope for their fulfilment. Is that anything new?

"Well, if you have not a new Bible, you have certainly got a new book." Is that anything strange? Have not other societies got new books? The Church of England have not only the Scriptures, but the Book of Common Prayer, and the time was when they did not have such a book, therefore when they made that, it was something new. They are not alone in that, however, for the Methodists have a new book called the "Methodist's Discipline." One hundred and twenty years ago there was no such thing in existence. If having a new book be an innovation, then all are guilty of it as well as the "Mormons."

"But those other people do not profess that their books are inspired, and we have learned that you have a book that you believe is inspired. What is it, anyhow?" This is all a fact, and if it is wrong we will cheerfully plead guilty. We have got another book besides the Bible, that was an ancient book, and profess that it is inspired, and was written by Prophets, and men that enjoyed the ministering of angels, more or less of them, and had communion with the heavens, and the spirit of prophecy. And moreover, we profess that this ancient book was restored to the knowledge of the modern world by inspiration, and the ministering of angels. Is that something new? It may be new to the world in its history, and in its bearings; in that respect it may be new to them; but suppose, after all, it should contain no new doc-

trine, no new principle, no new prophecy, that is, differing from or doing away that which is already extant in the Bible? Well, then, I do not say that it would be a new doctrine. Men had books revealed in the days of old.

"If it is no new doctrine, and if its predictions do not differ from those contained in the old and new Testaments, what is the use of it?" The same question was investigated in ancient times. A great conqueror had taken possession of an ancient library, when there were no printing presses, containing one hundred thousand volumes, all in manuscript, comprising more history than was in any library extant in the ancient world. The conqueror was a Mahomedan. He wrote to the head of the department to know what to do with this library. It was invaluable in its cost and intrinsic worth. "What shall I do with it?" The reply was, "If it agrees with the Koran, we have no use for it; and if it does not agree with the Koran, it is false anyhow; so in either case burn it."

"Now if these Latter-day Saints have a book extant among them, and it agrees with the Bible, there is no kind of use for it," says the opposer, "for the Bible contains all that is necessary; if it does not agree with the Bible, it is false anyhow; so in either case burn it." This was a principle of Mahomedanism, and may be a principle of what is called modern Christianity. I hope not, however.

"What is the use of the book in question, anyhow?" Why, in the first place, it differs in its history from the Bible. The Bible is a history of things that took place in Asia principally, and a little of what took place in Europe and Africa. The Book of Mormon is a history of things in another hemisphere. The one book is the ancient history of the Eastern Hemisphere, in part; and the other is a history of the Western Hemisphere, in part. Shall we say, because we have the history of one part of the world, that the history of the other part of the world is good for nothing? Could the rulers of nations realize that fact, and could they only have a copy in their libraries at the cost of \$100,000, they would appropriate it for this history of the Western Hemisphere?

Discredit it as you will, we have it in genuineness and in truth, written by the ancient Prophets that lived upon this land, and was revealed in modern times by the

ministering of angels, and inspiration from the Almighty. It is in the world, and the world cannot get it out of the world. It is in the world in six or seven languages of Europe. It is as important in its history as the Bible, and it is just as interesting and as necessary for men to get an understanding of the ancient history of America, as it is for them to get an understanding of the history of Asia.

"But are the merits of history all that it is good for?" It is good in doctrine also. If two or more writers, one living in Asia, and the other in America, and cotemporary, have the same doctrine revealed to them, and both bear record of the same plan of salvation, who is he that shall say that the record of one is of no worth?

Is it not a satisfaction to sit down and read, that in a country far removed from Bible scenes, from that part of the stage on which figured Patriarchs of old, with Mose and the Jewish Prophets, John the Baptist, Jesus Christ, and the Apostles; which was also the theatre of revelation, prophecy, visions, angels, and of the ministration of the doctrine of Christ, of the organization and government of His true Church; that there too were angels, that there too were Apostles, that there too was the word of God, that there too faith came by hearing, and salvation by faith! Shall we say that such things and such good news are worth nothing, when that very news corroborates the song of the heavenly hosts, when they declared to the shepherds of Judea, in joyful songs, that they brought glad tidings of great joy, that should be to all people! And here comes a book informing us that these glad tidings were also to another hemisphere, at the same time.

Now, stop a moment, and let us reason. Suppose yourself an angel of God at that time, full of benevolence, full of joy, full of a soul-inspiring hope, full of charity for poor, ignorant, perishing mortals, and you felt so full of poetry, and song, and gladness, that you could scarcely hold your peace. Suppose you had a bird's eye view of our little, dark, benighted world, by soaring above it, and in a moment you could light down upon any part of it. You come to Palestine, in Asia; that part of the globe is rolling under your feet; you visit it, and sing to the shepherds the glorious tidings of great joy, which shall

be to all people: "for unto you is born this day in the city of David, a Saviour which is Christ the Lord." The earth rolls on about half way round, you look down again with a bird's eye view, and you discover the Western Hemisphere, and it is full of people: I wonder whether your soul would still swell with the same glad tidings—or would your charity have become exhausted? Would you not fly and declare these glad tidings to them also, and sing them a song of joy, and tell them what day the Saviour was born, that would reach their case as well as the case of those who dwelt upon the continent of Asia? "Yes," you reply, "if I were an angel, and had liberty to tell these glad tidings, I would never tell them to one part of the earth and go to sleep there, while the other part rolled under my feet unnoticed."

Were those angels commissioned and endowed to bear glad tidings to **ALL PEOPLE**, that the Saviour was born? I say that that choir of angels which sang that song, had full liberty, not only to tell the plan of salvation to chosen vessels of the Lord in one country, but also to another country—not only that the Saviour was born, in general terms, but the place where, and the time when, he was born. These were the tidings, "Go to all people." An

angel must be a limited being, or be very ignorant in geographical knowledge, or partake largely of sectarian feelings of heart, to bear such tidings to one half of the globe, and not to the other.

I knew an infidel once, who did not believe in the Christian religion, nor in the New Testament, nor in the Saviour of the world. I asked him why he did not believe this. "Because," says he, "according to the New Testament the manifestation of such an important affair was so limited. Here was half of the world, according to the New Testament, that never heard of it. A message so important should have been made more public." "Well," said I, "if I will produce you a record, and a history, as well authenticated as the New Testament, showing that angels, the risen Saviour, holy inspired Prophets and Apostles, ministered in the Western Hemisphere, and preached the Gospel to every creature, and handed it down to ages, will you then believe?" "Yes," he answered, "I will." I presented him the Book of Mormon, which he perused. I inquired if he now believed. "Yes," he said, "I do." And he has lived a Christian until now, for aught I know. I have seen him in this congregation, and he may be here to-day. His name is Alger.

(To be concluded in our next.)

RELIGIOUS CERTAINTY.

It is a matter of extreme importance to every human being, to have a good foundation whereon to build his hopes of salvation. When such a foundation is laid, the soul rests secure, and can contemplate the changing scenes of life, without those doubts and fears which ever and anon harrass the minds of those persons who have built upon an insecure basis. And there are doubtless few persons who have not, sometime in their lives, experienced a most dreadful state of uncertainty and anxiety as to acceptance with God. Many individuals, when reflecting upon their sins, and upon the plan of salvation, have felt such a load of doubt and uncertainty, that they have been filled with the most unaccountable wretchedness, and, under the influence of their miserable feelings, many have been de-

prived of reason, and some have actually committed suicide.

What is the cause of all this? Why should there be so much doubt, so much uncertainty, so much ambiguity, so much mystery, in regard to the salvation of men? Is the fault in God? Is it reasonable to suppose that so great and vital a subject as eternal life is enshrouded in impenetrable mystery by God, independent of the acts of men? Can it be supposed that the Almighty so delights in the mental suffering of His children on the earth, as to leave them in the most distressing uncertainty as to the true nature of the way of escape from the dreadful "wrath to come?" No, the fault is not in God, it is not to be supposed that it is His pleasure to see His children suffer mentally or physically.

Then is the fault in man? Has man darkened the counsel of the Lord by words without knowledge? Has man proved such an egregious enemy to himself as to mystify the words of divine truth, so that no one understands them? Has man so perverted the Gospel of salvation, as to fill the world with uncertainty and angry controversy in regard to the simplest rudimental principles of that Gospel? Has man enveloped in misty darkness his own pathway to eternal life? Yes, the fault is in man, he has forsaken the counsels of the Lord, and amalgamated the laws, principles, and ordinances of Jesus Christ with Gentile superstitions.

The Gospel or plan of salvation was upon the earth in plainness and simplicity in the days of Jesus and the Apostles, but the devil took advantage of men's natural backwardness in keeping the law of God, and inspired their hearts to gradually do away with many of the simplest portions of the Gospel, and introduce among its principles and ordinances many heathen notions and ceremonies. The attention of men being thus diverted from the study and practice of the law of God, and turned to heathenism, the Almighty could not consistently bestow His blessings upon the people as previously, consequently they were left to the imaginations of their own hearts, and the few honest souls among them from that time to this have walked in darkness and uncertainty, bewildered amid the multitudes of systems presented before them, all claiming to be the way of salvation ordained of God. Those persons who would do right, and work out their own salvation, know not what course to take, they are utterly unable to determine satisfactorily as to what is in deed and in truth the plan of salvation.

But is there no hope for the honest soul? Must he for ever remain in darkness and uncertainty as to the most important business of life—the preparation for eternity? Is there no rule whereby the numerous systems of religion extant may be tested, and proved whether they are of God or not? Have men no means of knowing what God requires of them? Thanks be to God, there is a way whereby the doctrine of Christ may be proved, and singled out from the doctrines of men. No man need wander on in uncertainty and doubt—every man can arrive at a certain knowledge for himself.

In what way is this knowledge to be

obtained? If men had not forsaken the precepts of their Redeemer, and had not filled the world with division and darkness, they would have known full well the way to obtain a knowledge of the plan of salvation. Is it by long and careful study? Is it by converse with distinguished divines? Is it by hearing the discussions of able disputants? Undoubtedly some of the doctrines of Christ may be learned by these ways, but not sufficient for the soul to rest its hopes upon with unshaken confidence. Which, then, is the way? The Lord Jesus told the way by which any man could prove for himself whether a doctrine was of God or not—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii.17.

What is the doctrine of Christ? To believe upon him, to repent of sins, to be baptized for the remission of them, to receive the laying on of hands, by those persons having authority, for the Gift of the Holy Ghost, to contend for the manifestations of the Holy Ghost, and to live by every word proceeding from the mouth of God.

How shall a man know that this is the doctrine of Christ? By being diligently obedient to it, he shall know by dreams, by visions, by the gift of tongues, and the interpretation thereof, by the ministration of angels, and, in short, by all the gifts of the Holy Ghost as enjoyed by the Saints in ancient days. By these means shall a man know the doctrine of Christ from the doctrines of men, yea, prove every religious system that may be presented. When men come to an understanding of this principle of religious certainty, there is thenceforth no excuse for uncertainty. And where a certain knowledge is obtained, that solid and unshaken peace of mind which is so much desired is the inevitable result.

The ancient Saints and Prophets, by this means, obtained a knowledge that the doctrine they had embraced was the doctrine of Christ, and thus they were enabled to endure with steadfastness unto the end, and rejoice in all the tribulations and trying scenes they were called to pass through. Having this assurance, the ancient people of God could boldly exclaim—"We know that we are of God, and the whole world lieth in wickedness."

JOHN JAQUES.

MATTERS UNKNOWN IN DESERET.

INFAMOUS TRADE.

We find the following in the *Droit* :—
 "A Madame D—— had at Paris, some years ago, some disagreeable relations with the judicial authorities, who accused her of having committed the offence which French law describes as exciting to the debauchery of girls under age. She accordingly deemed it right to cross the channel, and to establish in England a house of ill fame, on an aristocratic footing. If among our neighbours the conduct of families is justly cited as a model, many persons make up for domestic constraint by eccentricities almost unknown to our countrymen. For these *blase* gentlemen there are, at the West-end, harems, in which even the respect due to children is not observed. The supply of these abominable establishments is the object of numerous speculations. Every house of this kind has its correspondents, its agents, and its travellers abroad, who receive fixed salaries, and are allowed commissions more or less large according to the importance of their services. It is ordinarily by advertisements in the *Petites Affiches* or the newspapers that these persons commence their operations. They advertise for very young girls to travel with a lady, or to be sent abroad as *femmes de chambre*, or as shop girls, with good salaries. They offer to the parents or friends of the girls what appear the best of guarantees, and promise that their moral as well as their material welfare shall be strictly attended to. They even affect great piety, and require that proofs shall be given them that the girls have been virtuously brought up, far from all dangerous temptation. For all questions put to them they are prepared with an answer, and freely make use of the most honourable names. When they have obtained the consent of the parents or guardians, they make them accept a sum of money, and retire with their prey. If by chance these means should not, however cleverly employed, succeed, recourse is had to abduction and violence. Owing to the talent with which she chose her agents, and to the knowledge she had of Parisian manners and customs, Madame D—— was able to satisfy all the phantasies of the gentry and nobility, and ac-

quired in a short time a large fortune. One of her principal agents was a sort of Proteus, who played all parts and assumed all disguises ; he even at times appeared as an old man. The English papers recently announced the arrest of this person, accused of having carried off from Belgium a girl of fourteen, of rare beauty, and belonging to a highly respectable family. Details were given of the manner in which she was given up to a licentious nobleman, and of the violence exercised on her. A great number of similar facts having occurred, the English tribunal, which was charged with the investigation of the case, had reason to think that he had exercised his infamous traffic in France. It accordingly begged of the prefecture of police to cause researches to be made on the subject. A commissary of police was intrusted with the task, and he ascertained that a considerable number of young girls, especially of the working-class, had been victims of H—— and his accomplices, and had been sent to the establishment of Madame D——, at London. Several of these captives succeeded in escaping from their frightful prison, and came back to Paris ; but a sentiment easy to understand prevented them from making any complaint, and they endeavoured to find in assiduous labour the forgetfulness of a fatal past. All these facts have been transmitted to London, and will be added to the documents in the case, which will expose one of the most melancholy features of our civilization."—*Times*, April 15.

THE PIMLICO CASE.

We have waited until the termination of the trial of Harrison, alias Feistel, and one Desaux, for being concerned in the abduction and violation of an unfortunate Belgian girl, in order to know whether or not any exertions are to be made by the machinery of our respectable law for the apprehension and punishment of others concerned in the affair more deeply, degradingly, and criminally, than these the more brutal "Boult" and "Pandar," who have been respectively convicted and discharged. We believe that due stir has been made about catching the French

procureess, Madame Denis. Pray would it be so difficult to ascertain the identity and whereabouts of the "Greek Prince," who figures in this transaction, and to put him on his trial? Is Alice Leroy incapable of describing this Greek Prince? Are there many Greek Princes in London, or many men who assume that noble distinction? Do many aristocratical or wealthy brutes take a pride in assuming the nationalities of modern Greece? Who is Lord "So-and-so"? Is his name not to be breathed? Who are the "Members of Parliament," and the "gentlemen" "who did not pay?" Will Parliament order an inquiry into this? Madame Denis was represented as saying that she must wait until the opening of Parliament for customers? The Lords "Lysimachus" had not come to town. Is it the awe of wealth, or delicacy, or the necessity of not annoying our legislators at this important crisis, which causes the "Greek Prince," and the other supporters of this system, to escape with impunity? Will not any one say that no inquiry would have been made, had the "Greek Prince" been some meaner, that is *poorer*, depraved person or other? Is it not known to the police who he is? Mr. Parry says, *the conductors of the prosecution do know perfectly well the man of "wealth, rank, and station,"* who debauched the girl in the Rue Richelieu, Paris; and "he," Mr. Parry, "was only sorry that the fact of the act being committed in a foreign country, and beyond the jurisdiction of the law in England, prevented a prosecution being instituted against him for his unmanly and brutal conduct." Good! But why so tender of this individual's *name*? Could he prosecute for libel, were it mentioned? If he could, would any British jury give him damages? Then, if the prosecutors—if Mr. Parry—be in earnest, *why are we not told that name, that the man may be shunned, and half of his means of offence taken away?* Why? Why? If he were Smith, his name would have been told. Were he Brown, he would be deservedly pilloried by the press. If Robinson, he would be stoned in thought, and made a bye-word for detestation. But as it is, he is "well-known," says Mr. Parry, "to the conductors of this prosecution." He debauched the girl, "under the most revolting circumstances," and yet their song is, "Oh! breathe not his name." Are they in ear-

nest, or is a prosecution like this a little dirty sacrifice to hypocrisy, such as the age demands in order that wealth and power may continue to sin with impunity; while society, satisfied with the casual condemnation of some mean wretch, who is the accident of luxurious vice, continues to grant licences to rotten depravity?—the depravity, calling itself Prince, yawning from club windows, legislating for the country, and paying one hundred guineas for a crime that peoples Norfolk Island when indulged in by rustic clod-hoppers. What boots it that the accomplished Feistel is learning the pleasant exercise of the treadmill? A certain wealthy nobleman is probably sipping medicated chocolate in luxurious ease at Paris. If he should meet the starving Desaux vomited forth from this indignant virtuous land, will he relieve him? No! There are plenty more Desaux in full practice for him. The ease of the Belgian girl is a common one—a very common one. It is a thing which happens daily in London. It will be common until its patrons be punished, or at least denounced. As Sydney Smith trusted that a bishop might be burnt in a railway carriage, for the common safety, to a Prince or two, and half a score of Lords and M.P.s, must be exposed, if it be considered expedient to save future Alice Leroys. If not, the thing will go on, and the only effects of an occasional exposure will be a tribute to hypocrisy, an injury to public morality, the notoriety of a victim, the punishment of a Feistel, and the occasional breaking up of a brothel, in order that two may be opened in its place.

—*News of the World*, April 16.

INFAMOUS PROCEEDING.

The customs officers of Biberich, in the Grand Duchy of Nassau, on visiting a steamer which was descending the Rhine, four days ago, were surprised to find not fewer than twenty-one young girls, aged from fourteen to seventeen, accompanied by three men. They gave information to the director of police, and he made inquiries, from which it appeared that the men were taking the girls out to New York, to place them in houses of prostitution. The girls had been recruited in the rural districts near Wiesbaden, Kriesbach, Uringen, and Wiesbourg, and some of them had left unknown to their parents. Orders

were given to arrest the men, but only two | run away. The girls were ordered to be of them could be taken, the other having | sent back to their homes.—*Ibid.*

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 6, 1854.

ADVANCEMENT OF THE WORK.—We are confident that our readers will be much gratified in perusing the very interesting account, by Elder J. S. Fullmer, of the opening the ears and loosing the tongue of the deaf and dumb. It is a source of consolation and rejoicing to the Saints that they worship a prayer-hearing and prayer-answering God, that is, when a due amount of faith accompanies the prayer. And we are aware that the manifestations of His power are daily experienced by His people, which is calculated to enlarge their hearts, expand their minds, and fill their souls with unbounded gratitude to their Father in heaven.

We ever feel grateful to receive accounts from the Elders concerning any particular manifestations that come under their notice. Great care should be taken that all such communications be strictly correct as to dates, circumstances, and names of persons and places, and they should be written as briefly as is consistent with a proper description of the facts in the respective cases. We can then select, from time to time, for publication, such cases as may appear most calculated to confirm the faith of the Saints generally, and cause them to rejoice with those who rejoice, and return praise and thanksgiving to the name of the Holy One of Israel, who has once more commenced to display His wonder-working arm.

While we are writing upon this subject, it opens up a vast field of contemplation. The Almighty, in past ages, poured out the manifestations of His Spirit in a remarkable manner, and He has promised to pour them out more abundantly in the latter days. From the experience of the past, the Saints know that He has, in modern times, bestowed the manifestations of His Spirit cheerfully, and we learn, from the communications we receive from the Pastors and Presidents of Conferences, that these manifestations are on the increase among the British Saints. And our heavenly Father is much more willing to bestow still further those manifestations of His Spirit, than the Saints generally are desirous to receive them.

Seeing that such is the case, what should hinder the work in Britain from spreading forth with redoubled vigour? Why should not the power of God rest mightily upon all the Branches of the Church in these lands? Why should not a general spirit of inquiry rise up among the people, and an anxious desire to know the truth of this last message be manifested by thousands of Britain's sons and daughters? Why should not 1854 be signalized by a mighty outpouring of the Spirit of God, and an unprecedented harvest of souls? There is no solid reason why not, except the backwardness of the Saints. If they do not claim their privileges at the hand of God, and live up to them, and use wisely blessings conferred, then there is a good and valid reason why the Church should make little progress. But if the Saints in Britain will humble themselves, with one accord, before the Almighty, repent of their past failings, renew their diligence and faithfulness, and call earnestly upon Him to open the windows of heaven, and pour out His Holy Spirit upon them, and upon the British people, our faith is that a blessing will be poured out, that there will not be room to contain—God's people will be filled with His Spirit, the manifestations thereof will be copiously given, thousands of honest souls will embrace the truth, to the joy of the Saints and the astonishment of the world.

Again we ask, what should hinder such a work being accomplished? Everything seems favourable. The Saints have increased in intelligence, new fields of contemplation have been legally opened to them, a glorious and an encouraging view of the nature of the rewards of faithfulness and the punishments of unfaithfulness has been presented to their enraptured vision. The judgments of the Almighty are abroad in the earth. The desolations of war and pestilence will bear witness to the truth of the testimony of the Elders, and not without effect either. Even the doctrines which have recently filled the Saints with renewed joy and hope, and the world with renewed hatred and fear, will receive a testimony from the events coming on the nations. Mighty men will fall in battle, yea, the flower of manhood will be sacrificed to war and disease. Not only will the expediency of fleeing to Zion to escape the calamities of the nations be seen by the world, but the wisdom and beauty of the principles of celestial family organization will become daily more manifest, as the strength of the nation is cut off by war and pestilence, so that the honest in heart will gladly lay hold on the hope set before them in the Gospel. Many of Britain's sons have been recently giving melancholy proofs of their incapacity to realize, or their wickedness in violating, the respect and esteem due to the fairer portion of creation—now those sons are called to go forth to the grim and bloody war, many of them never to return.

Seeing that all these things are favourable for the extension of the work of the Lord in Britain, ought not all the Saints to feel themselves in duty bound to roll on the wheels of the kingdom, and bring down the blessing of God upon their labours? Let us see if something cannot be done, this year, for the onward progress of the truth—something that shall fill the souls of all the Saints throughout the earth with gladness, and with praises to the great I AM. It should not be forgotten that the blessings of the Almighty are bestowed in exact proportion to the faithfulness of the recipient. The Saints will therefore understand, that, so far, they have in their own hands the keys of their own blessings.

FOREIGN INTELLIGENCE—*The Emigration at St. Louis, &c.*—We have received a letter from Elder H. S. Eldredge, dated, St. Louis, April 3, and two from Elder W. Empey, dated April 1st and 3rd. Elder D. P. Curtis and the *Golconda*'s company arrived at St. Louis, March 31. Three sick persons were left in quarantine at New Orleans. Ten deaths occurred between New Orleans and St. Louis. Elder Empey had obtained comfortable houses for the company to occupy until they proceeded on their journey. The second company of Danish and German Saints arrived at St. Louis, on the steamer *L. M. Kennett*, April 3. Sickness had prevailed among this company also on the Mississippi, and fourteen deaths had occurred between New Orleans and St. Louis, but the rest of the company, at the date of writing, were generally in good health and spirits, and had taken passage on the steamer *Australia* for Kansas, at three dollars per head, luggage one dollar per 100 lbs., wagons ten dollars each. Elder D. P. Curtis was going up the river with the company, to assist them in preparing for the overland portion of their journey. Elder Empey says—"The Saints feel well in general, they are not cast down, but they feel thankful that they are so far from old Babylon, with their faces Zion-bound." Last year, passengers were charged from St. Louis to Kansas one dollar per head, luggage twenty-five to fifty cents per 100 lbs., wagons four to five dollars each. But when Elder Empey wrote, passengers were charged from three to five dollars per head, luggage from one to two dollars and upwards per 100 lbs., wagons from ten to fifteen dollars each. The rates were so very high in consequence of the low water.

in the Missouri making the navigation difficult. They were expected to be more moderate in May.

Switzerland.—Geneva, April 10, Elder T. B. H. Stenhouse writes. Elder Savage had gone to baptize five or six persons in the Canton de Neuchatel. He had been stoned in a country village in that canton. Elder Mayer had been imprisoned in Zurich eight days.

Cape of Good Hope.—Cape Town, February 21st, Elder Jesse Haven writes. Prejudice was giving way in Cape Town, and a spirit of inquiry was spreading. Elder W. Walker was at Fort Beaufort, seven hundred miles from Cape Town, having been there five weeks. He had baptized six persons. Elder L. L. Smith was expecting to start in a few days for Algoa Bay, about one hundred and eighty-six miles from Fort Beaufort. Great excitement had arisen in the colony about gold, which had been found about six hundred miles from Cape Town. It was conjectured that the precious mineral existed in the immediate vicinity of that town. The people at the Cape say—“There is gold wherever the Mormons walk.” Elder Haven says, “It appears the Lord intends the people to have their choice—gold or the Gospel.”

APPOINTMENTS.—Elder John Barker, Pastor of the South, Wiltshire, and Land's End Conferences, is appointed to the pastoral charge of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Chancery G. Webb, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences, is appointed to succeed Elder J. Barker in the pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder William Glover, President of the Newcastle-upon-Tyne Conference, is appointed to succeed Elder C. G. Webb in the pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder George Simpson, of Burslem, Staffordshire, is appointed to succeed Elder William Glover in the Presidency of the Newcastle-upon-Tyne Conference.

Elder William Butler, now labouring in Ireland, is appointed to labour in the Worcestershire Conference.

S. W. RICHARDS, President.
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(Continued from page 269.)

[September, 1838.]

Sunday 16th. Held meeting in the afternoon, had preaching and breaking of bread. I was at home all day with my family.

Monday 17th. I was counselling with the brethren at home and about the city. The camp passed through Jacksonville in Morgan County to Geneva, twenty-five miles. There was a small Church at Geneva, and a few members in Jacksonville.

Head Quarters 3rd Division, Missouri Militia, Grand River, Sep. 17, 1838.
To His Excellency the Commander-in-Chief—

Sir—I arrived at the county seat of this county, Davies, on the evening of the 16th instant, with the troops raised from the Militia of Ray County, when I was joined by the troops from Clay County under the command of General Doniphan. In the same neighbourhood, I found from two to

three hundred men in arms, principally from the counties of Livingston, Carroll, and saline. These men were embodied under the pretext of defending the citizens of Davie County, against the Mormons, and were operating under the orders of a Dr. Austin from Carroll County. The citizens of Davies, or a large portion of them, residing on each side of Grand River, had left their farms, and removed their families either to the adjoining counties, or collected them together at a place called the Camp Ground. The whole county on the east side of Grand River appears to be deserted, with the exception of a few who are not so timid as their neighbours. The Mormons of Davies County have also left their farms, and are encamped for safety at a place immediately on the east bank of Grand River, called Adam-and-ahman. The numbers are supposed to be about two hundred and fifty men, citizens of Davies County, and from fifty to one hundred men, citizens of Caldwell County; both parties have been scout-

ing through the country, and occasionally taking prisoners, and threatening and insulting each other, but as yet no blood has been shed. I have ordered all armed men from adjoining counties to repair to their homes; the Livingston County men, and others, to the amount of one hundred men, have returned, and there remain now about one hundred and fifty who will, I am in hopes, return in a few days. I have been informed, by the Mormons, that all of those who have been charged with a violation of the laws, will be in to-day for trial; when that is done, the troops under my command will be no longer required in this county, if the citizens of other counties will return to their respective homes. I have proposed to leave two companies, of fifty men each, in this county, and discharge the remainder of the troops; said two companies will remain for the preservation of order, until peace and confidence are restored. I also enclose to your Excellency the report of General Doniphan, and refer you for particulars to Major Rogers.

I have the honour to be your obedient servant,

D. R. ATCHISON,
Major General 3rd Division Missouri
Militia.

Tuesday 18th. I have been at home all day, considerably unwell, but am something better this evening.

The camp travelled to Brussels, Phillip's Ferry, fifteen miles, and a part crossed over the Illinois River.

This day the Governor ordered Captain Childs to have the Boonville Guards mounted, with ten days' provisions, and in readiness to march on his arrival at the end of the week. The Governor also ordered General S. D. Lucas, of the fourth division, to march immediately with four hundred mounted men to the scene of difficulty, and co-operate with General Atchison. Similar orders were issued to Major Generals Lewis Bolton, John B. Clark, and Thomas D. Grant.

Wednesday 19th. I was at and about home.

(To be continued.)

REMARKABLE MANIFESTATION OF THE POWER OF GOD.

SPEECH AND HEARING GIVEN TO A YOUNG MAN BORN DEAF AND DUMB.

Manchester, April 16, 1854.

Dear President S. W. Richards—As I have some knowledge of your press of business, and the vast number of communications to be daily attended to, I have

avoided, as much as circumstances would admit of, troubling you.

However, that you may not be totally uninformed of the condition of my field of labour, I will say, that I have recently attended the Manchester, Liverpool, and Preston Conferences.

I am happy to say that throughout the Manchester Conference, the work of the Lord is increasing, and a greater interest among strangers is excited than I have known since I have been in this country. During the last quarter, the busiest and most bustling of the year, being the emigration season, sixty-one have been baptized, with an increased ratio since, and the prospects are still brightening.

The financial affairs are rather in the back ground, but, from present indications, I think a decided improvement will be shown at the end of the present quarter. I have taken a special interest in the distribution and sale of all the *Stars* that are sent to the Conference, and being well sustained by brother Dille, we shall use them about all up.

The Liverpool Conference, every thing considered, is doing, I think, fully as well. Having yourself been present at the last quarterly representation, you can judge of the present condition of that Conference.

The condition of the Preston Conference cannot be said to be as satisfactory, nor the prospects as flattering. The ten per cent. question is affecting the prosperity of the work there for the present.

I will now relate an interesting circumstance, which attended the ministry of myself and brother Dille, a short time since, and leave it for you to dispose of at your discretion.

On the 28th day of March, we left Manchester, to fill an appointment at Rochdale. That evening four persons presented themselves for baptism; these were Mrs. Howarth (a widow), a daughter of about sixteen years of age, and a son of nine, also a brother of Mrs. Howarth, Halsden Marsden, a lad of eighteen years of age, who was born both deaf and dumb.

I had some conversation with Mrs. Howarth, as to whether the lad had been properly instructed pertaining to the ordinance of baptism. She stated that she had instructed him, that he could read well, and converse fluently by the language of the hand. Brother Dille, however, took up a slate and wrote this question on

it, "Do you want to be baptized for the remission of your sins? If so, please answer." The lad asked his sister the meaning of *remission*. She replied it was forgiveness. He then wrote on the slate the word, "Yes," for answer, and handed it to brother Dille. We both were simultaneously impressed that the young man would receive his hearing and his speech, and we so said to each other.

We now repaired to the usual place of baptism, and brother Dille baptized them. We then returned to brother Rigg's, where we confirmed them. I officiated in confirming the young man. I felt to ask God, while our hands were upon the young man's head, that he might be made to hear and speak. We then told his sister, that if she would come again with her brother in the morning, we would anoint him for his hearing.

In the morning we procured some oil, and consecrated it, and when they came, I proceeded to administer the oil. I gave him a little inwardly, that it might touch his tongue; applied some also about his ears, and dropped some into them, in the name of the Lord, praying that the youth might be blessed with hearing and with speech. Brother Dille officiated next, as we laid our hands upon his head, but brother Dille did not speak with that confidence which is void of doubt—he said nothing positive.

I felt a little disappointed in my spirit, and, after reflecting a few minutes, it occurred to me that we ought to act in our official capacity "as men having authority," for to this end we were called and sent; and that in places where there were none over us in authority, we must officiate instead of and for God, on the earth. I expressed my feelings, and said I thought we ought to *command* every obstruction to his hearing and speaking to depart from him, in the name of the Lord. Brother Dille assented. So we again laid our hands upon the youth, and I rebuked every obstruction to his hearing and speech, in the name of the Lord Jesus Christ, and commanded the same to depart from him, so that he should have the power of both speech and hearing given unto him, and said, this should be his blessing, if he would receive it in faith, for a testimony to him, and to all who were acquainted with him.

His sister now communicated to him what we had sealed upon him, if he would

believe. He rejoiced greatly, and it was manifest to all, that the Spirit rested greatly upon him. He said that he did believe, by sticking up his thumb, which meant anything that was good. He also communicated that we were men of God. He opened the Bible at the last chapter of St. Mark, and pointed to the words of the Saviour to the Apostles, and the promise to them that believed and were baptized, that these signs should follow them.

We now repaired to his sister's house, and soon engaged in a desultory conversation concerning him. I discovered, about an hour after the administration of the balsal, that he manifested signs of hearing. I removed from his ears the cotton which I had applied after the oil, and requested his sister to read the alphabet to him on the hand, and at the same time to speak the letters. He was requested to observe the movements of her lips and tongue, and to imitate her in the sound. We then learned, to our great joy, that he could actually hear, and, as he was directed, he followed his sister in sounding every letter in the alphabet, many of them quite distinctly.

We now made the discovery, an idea before unthought of by us, that he had to be taught the signification of every sound or word, because all sound was alike new to him. He repeated the words father, mother, brother, sister; his own name, brother Dille's, my own, and many others. He was exceedingly delighted at the acquisition which he had made. His hearing appeared to become gradually more distinct, so that

he heard, satisfactorily, words spoken with the usual strength of voice, when directed clearly to him. We practised him till he made us understand that his lungs were tired. This, upon reflection, we found was reasonable, as it was the first lesson of the kind that he had ever practised. We accordingly dismissed him for that time.

I instructed his sister to give him frequent lessons, but not to weary him, for although he had the intellect of a man, he must, childlike, learn the application of all sound, and by practice learn the use and power of the tongue.

His brother, next younger than he, was much astonished. He said his brother had never talked before, and now he knew that what we preached was verily true, and that he was ready to obey the Gospel and be baptized. So we baptized him the self-same hour. And we all rejoiced greatly in the Lord our God.

I have given you a rather long, but very minute and faithful account of the incidents attending the baptism of this young man, believing it to be more satisfactory in this form, than if it were more abridged.

I remain, dear brother, truly yours in the New and Everlasting Covenant,

JOHN S. FULLMER.

Having been connected and identified with the circumstances above related, I take great pleasure in testifying to them as being verily true.

DAVID B. DILLE.

VARIETIES.

It is stated that the whole number of Jews in England is only 30,000, 20,000 of whom are located in London. Russia contains ten and a quarter millions; Constantinople 80,000; and India 17,000. It is also stated that, out of the 20,000 in London, 2,000 are baptized Christians.

MAHOMMEDAN OBJECTION TO CHRISTIANITY.—The Mahomedan religion offers formidable obstacles, humanly speaking, to the introduction of Christianity. Our Church Missionary Society have had a station in Cairo for several years, but they have never yet made a single convert from the Mahomedan faith. The reply of an enlightened Mahomedan to a missionary is characteristic of the race of Moslems:—"Your religion," said he, "gives me three Gods and one wife; mine gives me three wives and one God: I prefer my own."—*Andrew's Four Months' Tour in the East.*

THE WAR AND THE WOMEN.—There is one of the "horrors of war" that has hitherto escaped public observation, but it is a horror which is beginning to excite universal alarm amongst the unprotected females of England. It is all very well for the troops to go away cheerfully, their bands playing "*The Girls we leave behind us,*" but some of the

girls that are left behind find it very difficult to reconcile themselves to such an easy and off-hand mode of treatment. One girl of our acquaintance, who is not likely to be left very long behind, writes on the war question as follows: "It has a serious aspect as regards us young ladies. We read every day of a draught of fine young men. Perhaps fifty, perhaps five hundred are sent of to the East. There will really be no alternative for us but the church. The clergy will have it all their own way." There is something very pathetic in this lamentation over the perpetual draught of "fine young men," and the idea of throwing more young women into the arms of the clergy, who have already got their hands full of the sex, is very far from satisfactory. As it is, we have nearly every parson besieged with suitors worked by fair hands, and inundated with teapots, purchased by the subscriptions of infatuated females; but, when the clergyman is the only article left in the matrimonial market, we may expect that not even the poorest curate will be safe in his surplice from the too affectionate grasp of some of the "girls" that the soldiers have "left behind them."—*Punch*.

FAMINE FOR THE WORD OF GOD.

BY ELDER W. G. MILLS.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."—*Amos*, viii. 11, 12, 13.

Hark! to that wail that penetrates our ears,
That moves our sympathies and starts our
fears;
Thousands unite to swell the mournful
sound,
Whose bosoms heave with grief that knows
no bound,
See! o'er their cheeks the scalding tear-
drops flow,
And every countenance is steeped in woe;
Wan are their faces while to Heaven in
prayer
They raise their eyes, and weep in deep
despair:
From hoary age, by whom grave counsel's
given,
To trusting youth, they're to distraction
driven;
Fainting and weary, with compunction sore,
They feel they merit what they now deplore!
As mourns the mother for her first-born
son,
Who feels none can restore her darling one;
As weeps the lov'd young bride, with deep
regret,
For him, in death, on whom her soul was set;
As starving souls, in poverty and grief,
Pine and despair, when none can give relief;
As restless fear upon the living seizes,
When thousands fall by plague and foul
diseases;
As to despondency the heart gives up,
When danger's nigh without a ray of hope;
So o'er the land a hopeless cry is heard,
And thousands are by heartless feeling stirr'd;
The strong grows weak, the bold head
droops with fear;

The careless quakes, the harden'd drops a
tear;
The learn'd is ignorant as folly's wight,
The wise is dark as sombre shades of night;
King, Prince, and Noble know not what to
do
To stay the misery they feel and view;
They meet in anxious council to concert
Their wisest plans the judgment to avert;
The furrow'd brows adorn'd with silvery
hair,
The men of lore and thought profound are
there,
With those in men and matters deeply read,
And those whose words the multitudes have
led;
They counsel, weigh, consider, and devise,
Adopt the scheme seems wisest in their eyes.
Then see! th' instructed energetic trains,
With youth's warm current bounding through
their veins,
From shore to shore throughout the country
fly,
With thoughtful aspect, and inquiring eye,
Pursue their course, and seek with doubt
and faith—
Their message seems but one of life and
death.
But why this tumult, this heart-rending
scene?
Why is this mourning through the nations
seen?
Whence all these anxious thoughts and
gushing tears,
This couns'ling, running, questioning, these
fears?

Learn, then, the cause, the truth well understand—

A DREADFUL FAMINE rages through the land!
No food preserves the hungry soul alive—
Nor water makes the thirsty one revive;
The greedy earth the grain and fruit's devour'd,
And drank, but gives not what the clouds have pour'd!

"A Famine! What! A Famine? Can it be
The cause of this soul-felt calamity?
Behold the golden fields of waving corn,
The bending bough with fruit the land adorn,
See! Commerce's sails to fav'ring winds out-spread,
And swiftly distant climes supply us bread,
The luscious vine and fig-tree thrive and bloom
To save us from a famine's awful doom!"

Short-sighted mortals! ye who only think
What nature's breasts provide to eat and drink:
Ye cannot live by earthly bread alone,
But must by every word that God makes known.

Thus saith the Lord, and let the nations hear,
And learn His righteous purpose to reverse—
"An awful famine o'er the earth I'll spread,
But not a famine only for your bread;
Nor will the gurgling spring alone be curs'd,
Where you may seek to slake your parching thirst;

But deeper still the woe, for at my nod,
I'll make **A FAMINE FOR THE WORD OF GOD!**
From north to east, south, west, and north again

They'll run to seek it, but their work is vain.

From shore to shore, from sea to sea they'll turn,

Ask for my holy word, but cannot learn
To find a man of God in vain they'll seek
Who has authority my word to speak,
To whom the Priesthood of my Son is given,
To administer the ord'nances of heaven;
The youth of noble form would be a Saint,
The lovely virgin, but they fail and faint."

"Tis true, alas! but not because this age
Despise, neglect, nor read the "sacred page:"

For printed Bibles will be common things
In every lowly cot, and hall of kings;
And tracts and books be given the multitude,
By those who seek to do their fellows good.
Yes, venerable domes and lofty spires,
And edifices suiting all desires,
Will still invite the careless or sincere
To hear their different faiths unfolded there:
And many men of great intelligence,

Whose tongues are fired with brilliant eloquence,

Will all their oratoric powers display,
To please and draw the hearts of men away;
As the skill'd charmer chants each mellow tone,
To fascinate and make the charm'd his own:
But though they learn, and preach, and pray, and read,

A Famine for the word of God's decreed.

The Gospel, by authority from God,
To every nation is proclaimed abroad,
Who freely may reject, or may receive,
And those will die, while these obey and live.

Then on the bounding wave, from every land
They gather to the West, at God's command,
To build up Zion, and her Temples rear,
To learn the law of Life eternal there:

Where only truth exerts her sweet control,
And man can serve his God with all his soul:

Thus will the faithful all be gathered home,
The Priesthood cease among the world to roam;

From every evil by their God secured,
While direful judgments on the earth are pour'd,

That he his just decrees may consummate,
And make the stubborn nations desolate.

Those who despise the Priesthood's warning word,

Those who are careless to obey the Lord,
Those who believe our precious message true,

Yet have not faith and zeal its work to do,
And those who treat the Priesthood now with scorn,

Will weep, and howl, and wish they ne'er were born,

Will run and seek the truth from shore to shore,

And o'er the Priesthood's very name adore.

Come, then, to Zion, come from every nation,

And gain the blessings of this dispensation.

Ye who desire salvation to effect,

Come break the narrow creed of every sect.

Why spend your money for unwholesome food;

Or waste your lives for that which is not good?

Come drink th' inspiring draught from wisdom's bowls,

And feed with bread of life your hungry souls.

Treat not the Gathering as a worthless thing,

THE SPIRIT OF THE FAMINE'S ON THE WING.